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Indianapolis Israel Bond Meeting Raises \$155,000 Cash and Pledges

INDIANAPOLIS (NJP)—With the eyes of the American Jewish community on this city, the Israel Bond organization snatched an amazing victory from what seemed like inevitable defeat, as more than 600 people crowded the Golda Myerson meeting Sunday night to buy \$155,000 in Israel bonds. The Israel Minister of Labor was given almost \$60,000 of the sum in cash, on old pledges and new commitments.

The American Financial and Development Corporation for Israel (AFDCI) scored a smashing victory against the vigorous opposition of the Indianapolis Jewish Welfare Federation and its president, Julian Freeman, who is also national president of the Council of Jewish Federations and Welfare Funds.

HIGHLY ELATED

There was no attempt on the part of the Bond people to hide their elation over the meeting.

There was also little doubt that the success of the Bond meeting was a blow to the prestige of the Federation and its leadership, which had taken every possible action to influence the community against attending the affair. The Federation held that the meeting was arranged to "punish" the community for the action of the coordinating committee which ruled out any organized bond sale in the city from March 1 to June 15. (NJP, March 7, 1952)

UJA GIVES SUPPORT

The latest and final effort to win the community away from support of the Sunday meeting took place Friday night at the services at Temple Beth El, of which Freeman is a past president. At the services, attended by almost 500 people and to which the entire community had been invited, Freeman spoke, as did Rabbi William Greenfield and Lazure I. Goodman, leading supporters of the Federation position.

At the services, too, a telegram addressed to Freeman, from Edward M. M. Warburg and Dr. Joseph J. Schwartz, general chairman and executive vice-president respectively of the United Jewish Appeal, was read. The telegram supported the Federation position.

WORRIED GREATLY

The dais Sunday night was graced by several non-Jewish leaders. Prior to the meeting they had been approached by representatives of the Indianapolis Jewish Community Relations Council (CRC), who apprized them of the conflict. Though the CRC did not suggest that they attend or not attend the affair, it felt it would be best they be informed in advance of the situation, thus clearing the air of insinuations or misrepresentations.

A member of the Myerson entourage told The Post she had worried greatly over the meeting. Asked by The Post how she accounted for the large turnout, Mrs. Myerson, who had known of the situation before coming here, declared, "Our Jews love freedom."

FIGHT NOT MENTIONED

None of the speakers mentioned even one word about the fight which had shaken the city the past four weeks since the surprise announcement of the meeting.

Following the announcement, at a specially convened meeting of the Federation board (NJP, March 14, 1952), Freeman charged that Rudolph Sonneborn, na-

tional chairman of the bond sale, had broken a telephone agreement to permit the Federation to sponsor Mrs. Myerson at the kickoff meeting of the annual welfare fund drive about to get underway. A protest was made also to Abba Eban, Israel ambassador to the U.S., whom Freeman told he would "not be responsible for the consequences" unless Eban interceded. (NJP, March 21, 1952)

CAN'T GET SPONSORS

Meanwhile, the local Bond office, with Meyer Steinglass, national AFDCI publicity man, conducting every move, encountered difficulty in securing sponsors for the meeting.

They succeeded, however in enlisting the support of Indiana Governor Schricker, Msgr. Henry Dugan, Chancellor of the Catholic Archdiocese of Indianapolis, the presidents of Indiana and Purdue universities and others.

The editor of the local Scripps-Howard paper, who originally agreed to serve as a sponsor, later was induced by Lazure Goodman to withdraw his name.

FISHER SENT

When the drive for reservations to the free banquet began to bog down, Mendel Fisher, national executive director of the Jewish National Fund, was dispatched to the city by the inner committee of the Zionist Organization of America to rally support for the affair. (NJP, March 28, 1952)

One Federation officer vouchsafed to The Post last week that attendance at the dinner probably would be so disappointing that it was likely there would be no attempt to sell bonds, in order to avoid disgrace. Even the local backers of the Bond organization were pessimistic.

Mrs. Myerson was met by only three people on her arrival Sunday afternoon with Henry Montor, executive vice-president of the AFDCI. Sam Rothberg, national Bond leader, flew in later in the afternoon from his home in Peoria, Ill.

OVERFLOW CROWD

The banquet hall at the Claypool Hotel was crowded by shortly after 6 p.m. and an overflow crowd of more than 100 were turned away. Many returned later, however, to hear Mrs. Myerson. Few of the officials and staffs of the local Jewish agencies attended the affair. In addition to Al Katz, chairman of the affair and a leading proponent of the Bond position,

Negro Doctor Named To Southern Hospital

MIAMI BEACH (WNS)—What is believed to be the first appointment of a Negro physician to a Southern white hospital was made here this week. Dr. Aubrey W. Henry, native Floridian, was named to the staff of Mt. Sinai Hospital.

and Abe Miller, Federation secretary, only a handful of the 60 members of the Federation board attended.

Among the large bond purchases was one for \$25,000 by Robert Stolkin, honorary vice-president of Temple Beth El. Another big purchaser was Fred Davidson, of the Indiana Fur Co., who pledged a \$10,000 purchase early in the evening, and later brought up a check in payment of half his pledge.

The Katz family, which already had pledged to buy \$50,000 worth, paid up the final \$20,000 of their pledge, and purchased an additional \$10,000 in honor of Mrs. Myerson.

TELLS OF GROWTH

In her address, Mrs. Myerson told the audience of the iron deposits that had been found in the Negev and already were being mined. She added that when an \$8,500,000 steel mill will be completed, Israel would be able to save from \$35-\$70 million annually now required for steel and iron import.

The former Milwaukee school teacher also told of the huge phosphate deposits which had been located in the Negev, containing millions of tons of the much-needed chemical. Already all of Israel's needs are being met, and the surplus phosphates exported.

She differentiated clearly between investments in Israel and gifts through the United Jewish Appeal. The U.S. government, she pointed out, understood clearly the need for both. Thus, she explained, the U. S. lent Israel money from the Export-Import bank for capital purchases of machinery and other industrial needs, while at the same time giving Israel money by grants-in-aid.

ONLY ONE CHOICE

She said Israel could have mitigated the economic crisis by restricting immigration until she was self-sufficient in food and industrial production. But for Israel, she declared, there was only one choice. Israel threw open her doors to all who needed or wished to enter.

She predicted the nation would be economically independent in five to seven years.

URGES UJA SUPPORT

At the close of the meeting, after the bonds had been purchased, Mrs. Myerson rose again to thank those in attendance. She said that of the thousands of meetings she has addressed in the U.S. for Israel, "this meeting here has meant something dear and wonderful to me." She did not explain.

She made an appeal at this time urging everyone to support the local drive, of which the United Jewish Appeal is a major beneficiary.

Asked for a statement by The Post, Henry Montor asked, "What kind of statement?"

"This is a wonderful evening," he volunteered. "Indianapolis has a wonderful community."

GERMANS AGREE TO DISCUSS TERMS AT HAGUE PARLEY

THE HAGUE, Holland (NJP)—A "tactical retreat" by the German delegation at the reparations talks was reported from here by The Jerusalem Post.

The German delegation formally expressed its assurance to the Israel delegation that in the current "first stage" of the conference the Germans will undertake to reach a tentative agreement on a "global sum" of collective reparations payable to Israel.

The Germans emphasized that any agreement will be subject to approval by the Federal Government after the delegation had reported back to Bonn. Even so, this was regarded as an important change from the original reported German position of having come to the talks only to "listen" (NJP, March 28, 1952), then to report back to Bonn without assuming any commitments, tentative or otherwise.

The German delegation also

stated it will not indulge in legal arguments over acknowledging obligations towards Israel.

The position of the Jewish delegations representing Israel and the Conference on Jewish Material Claims Against Germany remains that the talks must be brief and to the point and that agreement to pay must be prompt. Protraction of the discussions by the Germans or any gestures which will appear to hedge on an agreement to pay will be regarded by the Jewish delegations as expressions of German insincerity.

BROTHERHOOD WEEK FLOPS IN W. GERMANY

LONDON—Brotherhood Week in Western Germany was a dismal flop. The Jewish Chronicle reported from Bonn. Elaborate plans for celebrating the week turned out to be castles with their foundations firmly planted in the air.

The Chronicle reported that some meetings were cancelled because the German public, "either through indifference or worse," refused to attend.

HALLS EMPTY

A concert organized to mark the occasion at the Bremen Cathedral was cancelled because

German City Has 1st Bar Mitzva Since '37

BADEN-BADEN, Germany (WNS)—The first bar mitzva in fifteen years recently was celebrated here. The celebrant, Roland Feibelman, who with his parents survived the Nazi holocaust, told, in his bar mitzva talk, of his chief ambition now—to settle in Israel and live a free life as man and Jew.

there were more people in the choir than in the audience.

One meeting held in a hall with 1,500 capacity, was attended by 250. Another, called by trade unionists, was attended by 170, few of them union members.

FRANKFURT BETTER

At Munich, site of Hitler's first putsch about 30 years ago, larger audiences attended meetings addressed by German intellectuals. But even here the audiences were not up to capacity, and some halls started to empty out before the

meetings were over.

(Only in Frankfurt, The Chronicle said, did Brotherhood Week receive due attention. Among those who addressed meetings there were Dr. Franz Boehm, head of the German delegation to the reparations conference at The Hague, and Dr. Max Horkheimer, Vice-Rector of Frankfurt University.)

PRESS SILENT TOO

The press, too, largely ignored the occasion. Only the Neue Zeitung, sponsored by the U. S. occupation authorities, and several progressive newspapers devoted any appreciable space to it. Even Kolnische Rundschau, official organ of Prime Minister Adenauer's party, mentioned only in passing West German President Heuss' speech formally opening the week.

One Frankfurt paper spoke, in a leading article, of the "unholy inheritance" left by the war-time rulers of Germany. Another Frankfurt journal devoted part of its March issue to the question of improving relations between Germany and Israel.

Only one German language paper devoted nearly its entire issue to the occasion—a Jewish weekly published in Dusseldorf.

Sabbath Services Feature Musically-Illustrated Sermon

NEWARK, N. J.—What is believed to be the first Friday night service of its kind in the country, has been introduced here by Dr. Joachim Prinz of Temple B'nai Abraham.

According to The Jewish News, Dr. Prinz presents "pulpit lessons," which are illustrated by music during the service by the cantor and choir.

Recently, Dr. Prinz devoted the service to Hassidism, featuring a sermon on the 200-year-old movement, and a musical presentation of Hassidic melodies. A discussion period on the sermon and music followed.

A similar service previously was devoted to the history and music of the Yemenite Jews.

THE COMMUNITY HAS SPOKEN!

A Bonds for Israel meeting was held on March 30 in Indianapolis. It was held against the advice and wishes of this community.

The record is now complete. The facts are clear. They are being set forth, so that there will be no mistake about them, now or in the future.

WHAT WERE THE ISSUES?

1. Shall a community have the right to manage its own affairs, or shall it be governed by directives of the national office of the Bond organization in New York?
2. Is it the sole purpose of the American Financial and Development Corporation of Israel to sell bonds—or do those who direct its national office have other aims?

WHAT WERE THE ANSWERS?

1. This community has demonstrated that it is united—that its unity cannot be destroyed even by the most flagrant provocation—that it will manage its affairs—that it cannot and will not be dictated to.
2. The Bond organization has demonstrated that it was not interested primarily in selling more bonds. It has effectively undermined the prospects of further bond sales in Indianapolis.

WHAT IS THE RECORD?

A free dinner meeting was held. That it could be held was never in question. There is freedom of assembly in America, and we cherish it. The only question was, what purpose would such a Bond meeting serve on March 30, the very night that the Federation—UJA campaign was to open. Almost every leader of the community—almost every major bond purchaser—was conspicuous by his absence.

The Federation—UJA campaign invited Mrs. Golda Meyerson to speak under its auspices to open its 1952 drive. The Bond organization insisted that it must co-sponsor the meeting. The Federation—UJA campaign could not accept co-sponsorship of its opening meeting by the Bond organization, which is not a beneficiary, and which is an investment and not a philanthropic enterprise. The Federation—UJA had never set co-sponsorship a condition of permitting Bond meetings. The Federation policy was set by a Board vote of 34-1.

The period set aside for the Federation campaign for UJA—Israel and other philanthropic causes, by unanimous agreement of all parties, including the local Bond chairman and Zionist leaders was 3½ months. The period for the Bond drive is 8½ months. The Bond organization is insisting on all 12 months. **THERE WILL BE NO ORGANIZED BOND SALE DURING THE 3½ MONTHS OF THE FEDERATION—UJA CAMPAIGN.**

The Bond organization objected to the fact that no BIG Day was held on March 9 in Indianapolis. It chose to overlook the BIG Day held a month earlier in this city, and the reality that it could not be repeated successfully in a few weeks.

It sought to set up a Bond—Federation cleavage where none existed. Members of the Federation Board had given leadership to the Bond drive, have themselves bought over one-half the total dollar amounts of the bonds sold in the city.

The Bond organization sought to belittle the community's bond sales. Yet the record of over \$600,000 sold in bonds speaks for itself—it equals the Federation—UJA campaign total—it is one of the best results in the country.

The Bond organization sent special personnel into the community to try to set the local Zionists against the Federation. It failed. The local Zionists—leaders, rank and file alike refused to vote against the Federation action.

The local Bond leaders supported Federation—UJA. They are the same people. The 35 people who purchased the bulk of bonds have themselves issued the strongest statement condemning the national Bond action.

The shameful statement sent by the Bond organization to every Jewish family in Indianapolis labeled "The Eyes of World Jewry are on Indianapolis," has aroused the contempt of the Jewish people in this city. We are pained and regret that the national office should have stooped to the Big Lie.

This never was a problem of local coordination. There has never been disunity on the issue here. There was no local consultation or counsel for the Bond meeting. This was admitted publicly by the Bond representative sent in to organize the meeting.

The experience of Indianapolis has shown clearly why it has been impossible to achieve national coordination between the UJA and the Bond organization. It is not a two-sided problem. There is no national coordination only because one of the parties—the Bond organization—willfully has prevented it.

Whom has the national Bond office chosen to vilify? The very people—the very community—who throughout the years have sacrificially worked and given through the Federation to see Israel through its crises—who at this very time are seeking to conduct an all-out campaign, the major beneficiary of which is Israel itself.

We appreciate and are heartened by the support publicly voiced to this united community by Edward M. Warburg and Dr. Joseph J. Schwartz, the heads of the national United Jewish Appeal.

THE BOND ORGANIZATION CHOSE TO DISREGARD THE ADVICE AND HELP OF ALL ITS FRIENDS AND SUPPORTERS. IT HAS THEREBY UNDERMINED ITS FUTURE BOND SALES. IT HAS SOUGHT TO BREAK THE INDEPENDENCE AND UNITY OF THE COMMUNITY. IT HAS FAILED. THE COMMUNITY HAS REMAINED UNITED. WE WILL PROCEED TO CARRY OUT OUR OBLIGATIONS TO OUR PEOPLE IN OUR OWN CITY, IN OUR OWN COUNTRY, AND ACROSS THE SEA TO THOSE WHO DEPEND UPON UJA IN ISRAEL AND ELSEWHERE. IT HAS BEEN MADE DIFFICULT BY EVENTS OF THE PAST FEW WEEKS. BUT WE HAVE PASSED THE TEST. WE SHALL NOT BE DETERRED.

Indianapolis Jewish Welfare Federation

Press Not Invited To Attend Council For Judaism Confab

WASHINGTON, D. C. (NJP)—The top press correspondents in this capital of the U. S. were told by the American Council for Judaism this week that "many Americans of Jewish faith have been ... made the instruments of Israeli nationalist policy."

In a letter to the correspondents, the Council, whose annual convention opened yesterday, ascribes the accusation to Lessing Rosenwald, president of the anti-Zionist organization.

The letter said the Council believes that "Judaism is a religion of universal values, and then charged that other Jews believe that Jews are a 'race,' a 'culture,' a 'nation within a nation,' or that they differ from non-Jews in ways having nothing to do with religion."

Without saying that other Jews are guilty, the letter left the broad inference that such was the case, in a paragraph which opened with the statement that the Council "cherishes these beliefs:

"That U. S. foreign policy should serve the best interests of all the people of the United States; that there is no 'Jewish' bloc vote; and that those who formulate our foreign policy should be free of the pressure of domestic blocs comprised along lines of religion or former national origins."

The letter did not invite the newspapermen to cover the convention. Instead it advised them that all releases would be mailed to them.

Jordan May Give Up Jerusalem 'Old City'

LONDON—King Talal of Jordan is prepared to give up the Old City of Jerusalem, it was reported from N.Y. by The Jewish Chronicle. According to The Chronicle, Arab UN circles were informed that Jordan is ready to comply with the decision of the UN Assembly to internationalize all of Jerusalem.

If these reports are correct, said The Chronicle, new pressure may be exerted on Israel to give up Jewish Jerusalem.

King Talal's decision is believed to be part of a new policy whereby Jordan will abandon all ambitions for an enlarged kingdom at the expense of its Arab neighbors, thus narrowing, if not eliminating, all differences between Jordan and the Arab League over settlement of the Palestine problem.

Israel May Produce New Plant for Export

JERUSALEM—Cultivation of wild rushes growing in the Negev may provide Israel with a new L.20-million (pounds Sterling) export item and a windfall for the paper industry, it was reported in The Jerusalem Post.

PRISON, BUT NO DRAFT—RELIGIOUS WOMEN URGED

LONDON (NJP)—Posters last week appeared on the streets of Jerusalem containing a dramatic plea to religious women to resist conscription for national service, it was reported in The Jewish Chronicle.

Signed by four rabbis not known to belong to any of the major religious parties, Rabbis Zelig Bengis, Zvi Pesach Frank, Issar Zalman Meltzer and Dov Berish Weidenfel, the posters urged the women to go to prison rather than permit themselves to be drafted.

Subway Construction To Begin In Haifa

JERUSALEM—Work is expected to begin shortly on a subway in Haifa, it was reported in The Jerusalem Post. The two-year construction project, to be undertaken by Swiss investors in conjunction with the Haifa municipality, will begin as soon as government approval is acquired.

The subway will be a little more than a mile long. With three stations, it will complete in eight minutes a run which now takes busses, which it will replace, half an hour.

The Swiss investors will provide \$2,500,000 in foreign currency to build the subway, in return for which they will get a 40-year concession.

The posters declared, "Defend yourselves by every means in your power, serve as an example to Israel like Hannah and her seven sons and the 400 boys and girls who committed suicide."

(The references are to two legends, the former connected with the Hanuka story, of the mother who told her seven sons to accept death rather than agree to King Antiochus' urgings to bow down before his idols. The latter refers to 400 youngsters who committed suicide when they expected to be used for immoral purposes by their Roman captors).

Experiments in England with the rushes, which are of the Juncus family, indicated they were exceptionally rich in chemical properties required for cellulose production and suitable as raw material for paper manufacture.

The British paper industry is said to be ready to pay L.50 per ton for as much as Israel can deliver.

The plant is a tough one, growing in extreme heat, tolerating a higher salt content in sand and water than almost any other plant, and able to grow even when covered completely by wind-driven sands.

Four Israelis Attend Moscow Conference

JERUSALEM—Four Israelis are attending the International Economic Conference which opened in Moscow Thursday, April 3. Headed by S. Rosen, secretary of the Kibbutz Ha'artzi (National Kibbutz movement) of Hashomer Hatzair, the delegation also includes S. Ben-Dori, Mapam member of the Histadrut Executive; S. Hassid, an importer from Haifa and S. Cohen, a building contractor.



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(May 5th, 1952)

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REJECTS 'SPECIAL SALE' OF REFORM JUDAISM

Self-Betrayal Charge Laid to Modern Reform
By Council for Judaism Leader Tonkon

SAVANNAH, GA. (NJP)—Leaders of Reform Judaism in the U. S. recently were charged with having "compromised the basic principles" and betrayed the original purpose and aims of the movement.

I. Edward Tonkon, Reform leader and vice-president of the American Council for Judaism, asserted contemporary Reform had been "diluted" by its leaders "to make it what (they) erroneously thought more 'attractive'" to recent arrivals from Europe.

In an address to the congregation of the 200-year-old Temple Mickva Israel here, the Dallas textile merchant declared Reform Judaism in recent years had been put on "special sale" to "ensnare the unsuspecting and 'not-yet-ready-for-Reform' Eastern European immigrants."

These immigrants, he explained, could not be expected immediately upon their arrival here from the "narrow, bigoted and unenlightened environment" of Eastern Europe to accept the tenets of classical American Reform.

"PERFECTLY NATURAL"

"It was perfectly natural that in the beginning, and until such time as they could become acclimated to the freedom of this country, to its uninhibited atmosphere, to its enlightened spirit, they would continue to worship as they had in Europe."

But "so-called leaders" of Reform, continued Tonkon, impatient of the transition period, becoming demoralized by the apparent absorption of the majority of these immigrants by Orthodoxy and Conservatism, and anxious for a quick "sale" of Reform to the immigrants, began to introduce "into our prayer books, text books and religious literature, under the guise of religion, anachronisms and clichés that were completely antithetical to the universalism of Judaism or to the concept of Reform Judaism in America."

"TRAGIC UNFAIRNESS"

This, he declared, time has proven a "tragic unfairness to these

Jews from Eastern Europe and their descendants who sought to find in America a spiritual as well as a physical asylum."

They "had no way of knowing what American Reform Judaism really was—they knew they did not want it in watered-down fashion—to be sure they were not yet all ready for Reform but insofar as they knew that Reform Judaism was their Judaism adapted to life in the America they loved, that it was what they wanted when they were ready—not before."

WANTED 'REAL THING'

"And when they were to be ready they wanted no 'special sale' Reform, but the real thing—the American Reform Judaism of Isaac Mayer Wise and his illustrious forerunners and successors."

The "special sale" attempt, continued Tonkon, "has been equally unfair to those who were either the creators or descendants of these builders of our classic faith, because it has been responsible for driving some from our of God, into nebulous types of neo-religious groups because they no longer found spiritual piritual comfort in this retrograded form of worship."

"It has also been responsible for the almost complete lack of young men from Reform homes going into the rabbinate, because the Reform they observe is not the Reform of their fathers or attuned to America."

Tonkon suggested a program to restore Reform to its pristine, classic state.

SYNAGOGUE COMMITTEES

"In the first instance it is our obligation to make certain by the creation of a lay and Rabbinic committee, in every congregation, (that) will concern itself with ceremony, ritual and curricula, that regardless of the tracts, manifestos and official bulletins we receive that have, beyond the labyrinth of their wording, for their purpose another 'special sale' of Reform Judaism, to ensnare the not-yet-ready-for-Reform unsuspecting Jews, be not foisted upon us or be made a part of our form or ritual."

He rejected "the myriad of . . .

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Highway Plans Changed to Avoid
Passing Over Jewish Cemetery

By HYMAN CHESTER

National Jewish Post Correspondent

MILWAUKEE, Wis. (NJP)—Jewish law has forced city and state engineers to reroute a new superhighway which they had planned to run through two Jewish cemeteries and a national cemetery. The plans were part of a long range project designed to ease traffic congestion in the Milwaukee area.

The engineers originally had planned a route which would run over an Orthodox grave in the Beth Hamedrosh cemetery and three Orthodox graves in the adjoining Spring Hill cemetery of the B'nai B'rith lodge.

REMOVAL BARRED

When they sought to buy the necessary land for rights of way, the engineers were told that the removal of graves was forbidden

ceremonies and ritualistic manifestations that are distinctly the product of ghetto life . . .

NO PLACE HERE

"The teared intonations in the rabbi's and cantor's voice in those days . . . is understandable. They were crying for our people's sufferings . . . they were crying for freedom—the kind of religious, social and political freedom all of us enjoy here in America."

"We have nothing in this country to cry about. On the contrary we have ever so much to be joyous and happy and therefore any of these incantations or ritual ceremonies that are reminiscent of those tragic days have no place in American worship and their transplantation here only serves to impede the progress of our people becoming part of the American scene in all aspects . . . These things and the elimination of such similar incursions that have already surreptitiously crept into our services, is our first obligation."

SELF RESPECTING JEWS

When classic Reform Judaism, the Reform of the platform of 1885 will flourish, Tonkon suggested, perhaps again will there be the kind of "self-respecting, respected (Jewish) citizens with the kind of religious faith" that gives them "inner security," with no need for "defense agencies concerned with anti-Semitism."

Then, perhaps, will there be the kind of "Jewish merchants (who) honored and revered the Sabbath and the High Holy Days and . . . closed their businesses on those days and notified the world that they were closed because of a 'Jewish Holiday'."

Then too, will there be no need "to cajole, to coerce or to have special pulpit features such as book reviews, political discussions, or discussions attempting to reconcile psychoanalysis and religion in order to swell attendance."

MIAMI BEACH

PLAYGROUND of Miami Beach

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Kingston HOTEL
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in the Orthodox Jewish faith.

Rabbi David S. Shapiro and Jacob Twerski backed up those contentions last August with formal opinions which said the code of laws, the Shulhan Aruch, forbade removal of the dead except "to a family grave, or to bring it to the land of Israel, or to prevent the body from being washed away." (NJP, Aug. 17, 1951)

CAN'T CONDEMN LAND

Wisconsin law does not permit condemnation of cemetery lands, so the engineers had to seek a voluntary sale. While they sought a solution, two new bodies were buried in the planned path of the expressway.

The impasse also called the attention of veterans' organizations to the fact that several hundred veterans' graves would also have to be moved to accommodate the highway. A number of groups protested.

CHANGE PLANS

The engineers gave up the fight and began to revise their drawings. Now they have announced a new route which runs along the boundary between the Jewish cemeteries and through a small portion of the national cemetery. No Jewish graves would be affected and only 44 graves in the national cemetery would have to be moved.

Under the new plan, the Jewish organizations still would have to sell a comparatively small portion of the cemetery grounds for the right of way. No formal request for purchase of the property has been made yet, and the attitude of the owners is therefore unknown. The importance of the highway has led the engineers to believe, however, that they will be able to get agreement to their new route.

Biased Ads Scored
By Virginia Solons

RICHMOND, VA. (NJP)—Efforts to have the Virginia General Assembly pass a law outlawing advertising containing religious bias resulted in a toothless resolution by the Assembly denouncing such advertising.

The effort, spearheaded by the Anti-Defamation League of B'nai B'rith and several local attorneys, was aimed primarily at "Christian clientele" ads by hotels in the Virginia Beach area.

The proposed bill, which would have punished violators, was bypassed by the State Senate in favor of a joint resolution of both houses of the Assembly.

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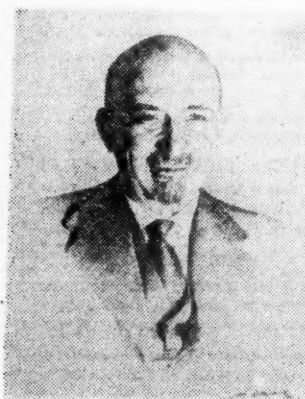
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BRITISH CHIEF RABBI BRODIE WON'T SEE REFORM RABBIS

SYDNEY, Australia (NJP)—The Jewish community in Australia has been stirred by a pronouncement by Chief Rabbi Israel Brodie of Great Britain, when he arrived here on a visit recently, that he would not meet any of the Liberal, or Reform, rabbis. The Post learned this week.

Rabbi Brodie, who is conducting a "pastoral tour" of the Commonwealth, stated that he had no objection to meeting board members of the liberal congregations, but that he draws the line at rabbis.

It was also learned that the president of the Liberal synagogue in Melbourne had notified all members of the congregation of the Chief Rabbi's attitude, and that they would probably shun all functions which Rabbi Brodie would attend.

An informant told The Post

that it was regarded as ironical that Rabbi Brodie "will be glad to greet members of the Christian clergy but refuses to meet members of the Liberal rabbinate who might want to show him the courtesy of welcoming him to Australia."

It is known that rather widely through some of the British Commonwealth lands, Reform Jews are regarded by many of their more Orthodox co-religionists as people who have "left the fold," virtually as apostates.

Jewish Chaplains Urgently Needed in Europe To Fill Growing Morale Needs of Jewish GIs

NEW YORK (NJP)—The Jewish servicemen with the U. S. armed forces in Europe have been left virtually to their own resources in filling their morale, welfare and religious needs, it was learned here recently.

Samuel D. Gershovitz, executive vice-president of the National Jewish Welfare Board (JWB), who just returned from a 17-day visit to Great Britain, France, Germany, Italy and Denmark, declared that the need to provide greater services for the increasing number of Jewish servicemen in Europe is critical and urgent.

"We need twice as many Jewish chaplains as we have," stated Gershovitz, and "the wide dispersion of Jewish GIs makes it essential that JWB open additional servicemen's centers."

The presence of chaplains and workers, he emphasized, "is more than just a comfort to the Jewish GIs. It is a visible tie with home and the American Jewish community."

In Italy, he said, where there is neither a Jewish chaplain nor a JWB worker, the morale problem is worst of all.

In Germany, there is one JWB worker, at Frankfurt and Heidelberg.

The situation in Germany, stressed Gershovitz, is further "complicated by the emotional reaction of Jewish GIs to contact with Germans," and "the work of Jewish chaplains (in Germany) is of utmost importance."

In England, Gershovitz disclosed, he arranged with the London Jewish community to re-establish the war-time Jewish Hospitality Committee of Great Britain. The program, however, will have to be financed by JWB because of Britain's economic austerity program, and a full-time Jewish worker will have to be assigned by JWB.

In Paris too, the greatest leave center for American servicemen in Europe, a full operation will have to be set up through the JWB, though the Jewish community has organized a hospitality committee.

Anti-Eisenhower - Anti-Semitic

Drive Laid To Bigot Williams

By HARRY CUSHING

National Jewish Post Correspondent
BOSTON (NJP)—Robert H. Williams, West Coast bigot who has risen recently to notoriety among the anti-Semitic fringe, was last week revealed as the source of the anti-Semitic anti-Eisenhower canard which sought the defeat of the General in the New Hampshire Republican presidential primary.

An official of the New England region of the Anti-Defamation League of B'nai B'rith (ADL) told The Post the literature in the anti-Eisenhower campaign appeared originally in "The Williams Intelligence Summary."

Post cards, with a Philadelphia post-mark and mailed widely to addresses in New Hampshire, had declared Eisenhower to be the "Jews' candidate." The cards

had emphasized that the General

was "the Kike's Ike and the Jews' front . . . handpicked by the American Jewish Congress and the Zionist International Jewish World Organization. He is also a Racial Swine-Ologist." (NJP, Feb. 22, 1952.)

The ADL disclosure followed the denunciation, by the Senate Elections Committee, of this type

of "scurrilous literature," without identifying the source.

Also included in Williams' campaign literature was a doctored photograph of General Eisenhower toasting Russian Field Marshal Zhukov, insinuating the two were secret buddies in a conspiracy, or that Eisenhower was toasting his master. The photo-

graph was proven to be a doctored version of a victory celebration June 16, 1945, in which other Allied officers participated.

The "only solution," feels Williams, to the Zionist-Jewish-Communist threat to conquer the world, "would be to move every single Jew to an island permanently." (NJP, Oct. 5, 1951)

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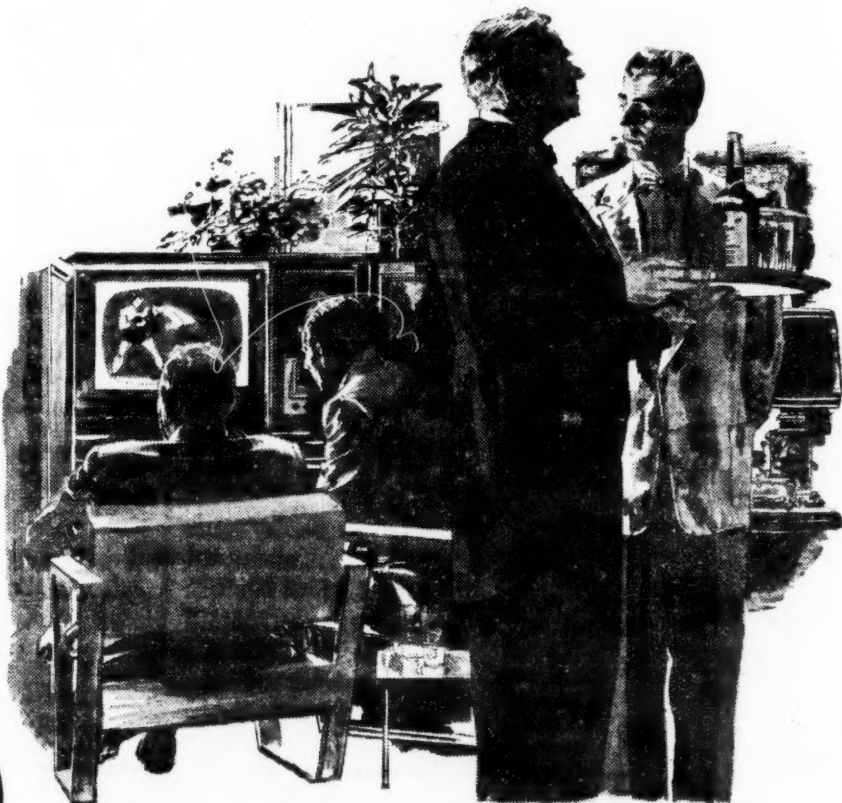
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Column Without A Name

A copy of Meyer Levin's "In Search" or David Miller's "The Chain and The Link" will be sent for each contribution printed in this new column. No contributions will be returned by The Post. It is hoped that this column will

reflect events and occurrences of unique human interest throughout the Jewish community. A copy of either of the books also will be given to the reader whose suggestion for a name for this new column finally is accepted.

WHEN an attempt was made to modernize the label for Mogen David kosher wine, sales dropped and customers protested, according to Henry A. Markus, vice president of Wine Corporation of America,

in an interview in Advertising Age.

Markus, who told of the firm's phenomenal success, said the company intends to maintain kosher standards, although the sales of Mogen David are 97 per cent for non-religious use.

Markus revealed that the name Mogen David was selected in 1939 because the company wanted a name that the average Jewish consumer would remember. The company, which expects to sell 5 million gallons of wine in 1952, is spending more than \$1 million dollars on advertising this year. —G.M.C.

ONLY about 10% of Allentown's 900 Jewish families are native Allentonians. Most of them have come from larger cities, like New York and Philadelphia, where there are on the surface more opportunities for Jewish living.

But as one couple told The Post, "We lived in New York for many years and never belonged to a synagogue or a Jewish organization and never practiced any Judaism. We hadn't lived in Allentown for one year and we were members

Passover Rations

Announced in Israel

JERUSALEM—The special Passover rations for Israelis were announced last week by the Ministry of Commerce and Industry. They will include about 5 pounds of potatoes, one-half pound of dried fruits, 10 ounces of meat and two extra eggs.

of a Temple, had joined Hadasah, the American Jewish Congress, the Jewish Community Center and a class in Jewish History and Bible. We didn't seek out any of these channels, hardly knew they existed. They reached out and drew us in."

In a large city, a person must first have a feeling for Judaism which compels him to seek out these channels. In a smaller community, the channels take the initiative and stretch out welcoming arms to him. And before he realizes it, he has become more than just a stomach-Jew with a fondness for gefilte fish. He is celebrating Jewish festivals, he is reciting Kiddush on Friday nights, his home has a shelf of Jewish books, his children go to Hebrew school.

—JANE KINDERLEHNER

Professor Salo W. Baron of Columbia University will serve as expert on Jewish history for the United Nations commission which is to publish the six-volume history of mankind.

REPORT FROM HOLLYWOOD

L. A. JUDAISM SOMETIMES SMOTHERED UNDER SHOWMANSHIP

BY SHIMON WINCEBERG

THE growing interaction and influence of religion and show business upon each other around here will any day now cease to be a convenient subject for light satire. Underlying the easy marriage between the two is probably the conscious or unconscious conviction, on the part of its professional exponents, that both religion and showbusiness are essentially narcotics, which dictate the way they are being produced, packaged and peddled in this improbable corner of the galut.

Among current exhibits, there's an item in this month's local bulletin of the National Women's League of United Synagogue, which credits Vancouver's Cong. Beth Israel with having put one of "South Pacific's" most celebrated songs to good use.

Members are invited to observe the Sabbath as follows: "What an Enchanted Evening—Friday night can be—Yes, there is Glamour—Romance—There is some Enchanted Evening in store for you if you will observe the Sabbath at home and at public worship."

"Worth reprinting," says an Editorial Note underneath. And so it is.

THEN there's the Hollywood B'nai B'rith, which, in its "Eingemachts of 1952," advertises that "the B'nai B'rith and the holidays of Purim and Passover will be featured in a combination of all the types of quiz programs on radio and television."

AND the Jewish Centers Association here in town, which usually shows good showmanship and discrimination in the cultural activities it cooks up, stepped a bit out of its milieu the other week, when it honored Jewish Music Month with a show called "The Jewish Year," which, on closer examination, turned out to be little more than a watered-down version of a watered-down ritual.

I confess that I write this from the prejudiced point of view of one who likes to see certain distinctions observed between the synagogue and the concert hall, if only for the reason that I am accustomed to sitting in a concert hall with an uncovered head.

Fortunately, the succession of alleged holiday liturgies which made up the body of the program, were set to music so utterly alien to me, and were mouthed so incomprehensibly by a relentless succession of 3rd-rate cantors (with perhaps one exception), it was almost possible to be less conscious of blasphemy than of the fact that the soloist up front had long ago discarded the exacting role of "Shaliach Tzibur" (emissary of the congregation) in favor of being the twirler of a musical prayer-wheel to lull his audience into an uneasily pious mood, for, where no real rapport exists any longer between those in the pews and those on the stage, intelligibility of foreign-language prayers is probably far less important than the mystical effect to be obtained by a mealymouthed enunciation.

IN the course of the proceedings, some genuine applause was earned by Ruth Zahava's expert dance troupe (I'm getting so I can appreciate a hassidic dance performed by women without bating an eyelash), and Ben Pollock, who showed once again what a professional choral conductor can do with a bundle of talented voices.

The narration, written by Harold Friedman, and beautifully read by Than Wyenn, was literate, and perhaps appropriately elementary and familiar, except for the final two lines, with which I tampered on Than's script during intermission, and therefore am in on position to comment on.

I was fortunate enough to be able to record a number of memorable remarks overheard in the course of the evening, such as one youthful cantor's announcement that they were now going to render Ma-oz Tzur, "the Hebrew version of Rock of Ages."

I also remember with affection the lady behind me, who, in the song "Kee Mitzion Teitzel Tora," understood the last two words on "Yetzer Hara," and the young woman during intermission who remarked to her companion, "I don't see any of our cute rabbis here."

Proceeds of the well-attended evening went to an eminently worthy cause, the Jewish Music Council's Scholarship Fund for Young Musicians. The program, such as it was, was arranged by the JCA's popular and competent musicologist, Dr. Anneliese Landau, who, conceivably, is more at home among the three B's.

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WOMEN'S VIEWPOINT

A WOMAN'S PLACE IT AT HOME, BUT THAT CAN BE A LONELY PLACE

By HELEN COHEN

HAVE some fighting words.

"I think it is important to play canasta or other games for one's relaxation . . . It is better than going to public meetings and talking about Judaism, God or any cultural subjects . . . without knowing or practicing what they preach . . ."

Thus wrote Mrs. M. G. Glenn in The Jewish Exponent of Philadelphia and which we saw reprinted in The Jewish Spectator (by editor Trude Weiss-Rosmarin).

I think something good can be said for both forms of activity, in moderation of course.

There is much that is commendable about HELEN COHEN our present-day setup in the home, but one of the most frequently expressed objections is the loneliness of the housewife who must spend most of her day alone or with the company of her very young children.

As a friend aptly put it, "A mother needs someone to talk to instead of at, for a change."



THAT is where meetings as well as a "relaxing" game of cards come in handy. Aside from the educational as well as philanthropic aspects of organizational activity, is the simple fact of being together with other women who have similar interests.

The menfolk haven't been exactly sympathetic in this situation. Generally their attitude has been that of the innocent male, sorely put upon. Women out playing cards or running to meetings when they should be cooking or cleaning?

And what do the men do when they come home? Vegetate!

Sure, they've had a hard day at the office and they don't feel like going out. But they've also spent their day among other adults. And if the general picture can be judged by what goes on in this community, they have a favorite spot in a favorite restaurant where they spend an hour or two each noon shmoozing with cronies.

Why should they want to go traipsing at night?

It is interesting to contrast today's aloofness and consequent loneliness to the crowded and lively shtetl.

TODAY a young couple not only sets up housekeeping apart from the older generation, but according to the latest Ladies Home Journal, in-laws would do well never to come a-visiting without first having received an invite.

Today the Jewish community is scattered, relatively speaking, among the general population.

And today young girls are thrown into this "solitary confinement" straight from the crowded classroom among schoolmates or from a crowded office or store among co-workers.

In the shtetl, according to Life Is With People, the normal family unit included parents, children, married children and grandchildren.

Usually when a couple married they went to live with one of the parents, the happier arrangement being with the parents of the wife. And it should be noted that except for the wealthy, a home generally consisted of two or three and sometimes even just one room. Crowded, yes, but definitely not an existence dogged by loneliness.

And as for visiting protocol, no home was ever locked except at night against danger. During the day and evening, anyone could and was liable to walk in first and then knock to announce their presence. Always they were urged to sit down for a cup of tea. Some neighbors, write the authors, would stop to talk and stand with their feet outside on the ground and their head in the window and gossip for hours.

Who needed to go to meetings then?

YOUR NAME

Conducted By N. PEARLROTH

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Mollen

Dear Mr. Pearlroth:

Could you please tell me the origin and meaning of my name. My father comes from the eastern part of Russia.

HERBERT MOLLEN

Richmond, Va.

MOLLEN is a slightly abbreviated Russian (Ukrainian) term meaning "A Man of Prayer." It is not strictly speaking a cantor but what is known in synagogue parlance as "Baal Tefillah." Such a synagogal functionary was most often unsalaried and acted as a prayer leader out of pure piety and dedication. Your ancestor from whom you inherited the name was such a man.

★ ★ ★

Bessel

Dear Mr. Pearlroth:

Will you please tell me the origin and meaning of our family name, Bessel, or sometimes spelled Bessell. My father came from near Kovno (Kaunas) in Lithuania.

MILDRED F. BESSEL

Chicago

BESSEL is the diminutive form of the Hebrew name Boas. One of your ancestors—at the time Russian Jews were given permanent family names (1804)—was a man named Boas. Either because he was short of stature or for reasons of affection he was known in his community as Bessel (little Boas). For reasons of expediency he made this name his legal surname.

What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

WHAT is Pesach without pancakes?

CHREMSEL Number 1

6 eggs, separated
juice and grated rind of ½ lemon
1 cup matzo meal
Beat egg yolks and sugar until light. Beat egg whites stiffly, and fold into beaten yolks. Slowly fold in nuts, juice and rind of lemon, and matzo meal. Melt honey with fat in frying pan, drop batter by tablespoonfuls into hot honey and fat, and fry until brown on both sides.

Number 2

3 matzos
grated rind of 1 lemon
½ teaspoon salt
1 cup sugar
4 eggs, separated
¼ cup raisins
¼ cup chopped almonds
1 teaspoon cinnamon
Soak matzos in cold water until soft, then press out excess water. Stir matzos to a cream, add grated rind of lemon, salt, sugar and egg yolks. Mix well. Add raisins, almonds and cinnamon. Beat egg whites stiff, and fold into mixture. Drop batter by tablespoonfuls onto a hot, slightly greased frying pan and fry until light brown on both sides. Serve hot with stewed prunes, or with melted honey.

Number 3

1 cup matzo meal
1 teaspoon sugar
1 cup soup stock or wine
¼ teaspoon salt
1 tablespoon chopped almonds
4 eggs, separated
Sift the matzo meal into a bowl. Bring the soup stock or wine to the boiling point, and stir it into the meal. Add almonds, sugar and salt. Beat yolks of eggs, and add. Beat whites of eggs stiff, and fold in. Drop by tablespoons into deep fat heated to 375 degrees, and fry until brown. Drain on brown paper. Sprinkle with powdered sugar and serve with Wine Sauce; or serve with melted honey.

STUFFED CHREMSEL OR MATZO MEAL PANCAKES

1 cup prunes, stewed
¼ cup chopped nuts
¼ cup chopped raisins
¼ cup lemon juice
¼ cup sugar

Pit-prunes, chop them fine, and mix with remaining ingredients. Prepare batter given in recipe for Matzo Meal Pancakes. Wet the hands with cold water, and form a thin patty of batter in the palm of one hand. Place on the patty a spoonful of the prune mixture. Roll the patty over the filling. Repeat, until the batter and prune mixture have all been used. Heat in a frying pan enough fat to cover it to a depth of ¼ inch, and fry the patties in it until golden brown. Serve with stewed prunes.

Sami Gronemann Dies

TEL AVIV—Sami Gronemann, lawyer, author and playwright, died recently at 77. Born in Stras-

bourg, Germany, he studied at the Rabbinical Seminary and University of Berlin, where he later practiced law. His plays were produced in Israel and abroad.

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FAMOUS SINCE 1884

THE EDITOR'S CHAIR

ON another of my trips to New York recently—getting to be quite a commuter now that we have opened a New York office and put on a full-time staff—I spent a Thursday afternoon paying my respects to the House of Living Judaism and the new home of the American Jewish Congress. Rabbi Jay Kaufman, assisted by Abe Allen, who does the publicity for the Combined Campaign of the Union of American Hebrew Congregations and the HUC-JIR, took me on a tour of the handsome new edifice housing the Union's offices.

In the days when Talmudic study was on the throne, the rabbis had their disciples. I was reminded of this in the encomiums heaped on Rabbi Maurice Eisendrath, his boss, who is president of the Union.

ARRIVING after closing time at the new home of the Congress, I started on my tour with the janitor, who had held the same position with the Ogden Reids (New York Herald-Tribune) whose home the structure had housed, and finished it, after a chat with Dave Petegorsky, with Ike Tuvim.

Both edifices are fine structures and will enable the two organizations to operate more effectively.

While at the House of Living Judaism I asked Jay to give me a list of the new congregations in the Union has organized since June 1951. I understand that more than 150 new Reform congregations have been organized since 1947, and if this is not a good augury for the American Jewish community, I ask you, what is.

Jay paid tribute to Rabbi Albert Baum, who is the Union's director of new congregations, and Rabbi Daniel L. Davis who is director of the New York Federation of the Union. Jay related how the two work.

First an interested family in an area not served by a Reform congregation would be located. This family would invite some neighbors over to discuss the possibility of organizing a congregation. In due time a mass meeting would be called to discuss whether a new congregation was needed.

INEVITABLY, Jay told me, a few Orthodox-minded persons would raise their voices against the project, which he said acted as a stimulant to the others, and often, when no action seemed to be indicated by the tone of the meeting, this opposition from the several Orthodox spurred the meeting to a decision to organize.

At this point, Rabbi Davis would call on Rabbi Baum, or if Rabbi Baum had been working with the group, he would call in Rabbi Davis, and then begin the slow plodding work of enlisting members, engaging a student rabbi, then a full-time rabbi, finding quarters and so on.

A new congregation, announced to the world, sounds like a dramatic, exciting thing. But the days and months of work that are behind the announcement, is the real story.

I hope that both the Union and the Congress will prosper in their new homes, and grow from strength to strength.

A few years ago there was quite a to do when The Post disclosed the fact that Major General Mauri Rose had not died as a Jew. The General until that time was being hailed by Jews of America as the greatest Jewish soldier in U. S. history, and a fund was being raised to erect a

Jewish hospital in Denver in his memory. We felt it a little undignified for Jews to honor a man who had decided to shun Judaism. Rose had been born a Jew; his father was a rabbi-teacher in Denver, and we were all proud of him as an American who had been born Jewish.

But we felt that it was a stretching it a bit too far to honor someone as a Jew who didn't want to be known as a Jew.

We raised a furor, even though we had checked our facts accurately. We made a trip down into North Carolina to talk to the Protestant chaplain who had buried Major General Rose. He told us there was no question about it. The dog tag read "P" for Protestant. He had delivered a Protestant service. And so forth.

There was much commotion. Someone sent us a picture showing General Rose's grave, with a Star of David over it. When I checked with the chaplain who buried him, I asked about that. He said that a cross was placed over the grave, and he could only surmise that when and if the original grave had been moved to a permanent military cemetery, a Jewish star had been set over it.

THERE WERE some who refused to be convinced.

Which is why, in order to set history aright, I am quoting from Meyer Levin's "In Search," in which the account of General Rose's death is given. Meyer was then working as a war correspondent for the Overseas News Agency, an affiliate of the Jewish Telegraphic Agency, and since he was looking for Jewish angles, he made a point to check into Rose's rumored Jewishness. In fact, his office sent him on just such a mission.

"You understand," said Levin to the press correspondent for the Division which Major General Rose headed, "the personality story is of special interest to my outfit (the Overseas News Agency) because of the Jewish angle."

The reply came in a few hours. The General didn't care to have a personality story about himself, although he'd be glad to give an interview about his tanks.

Levin then inquired of the press officer whether the General would have any objection to his saying that "he was of Jewish origin."

Levin added: "My question seemed to make him unhappy. He began a series of circumlocutions with the object, it seemed, of persuading me that the story would be better if there were no personal points at all about the general. I said, would he mind asking the General about my special point."

THE PRESS OFFICER suggested to Levin that he could get the information he wanted from a man on the staff who had been with the General a long time. Levin took this advice and approached the officer.

"This officer," Levin relates, "was amiable, and easier to talk to. I told him frankly that my outfit wanted a story about the Jewish general, the first to cross the Siegfried line."

"Come to think of it," the officer said, "I believe I've seen him occasionally at Presbyterian services."

Levin then queried his home office to check its fact. Perhaps, he thought, they had been mistaken.

When they replied that their facts were accurate, Levin then "determined on a last stroke for the sake of clarity. I wrote a full and frank letter to the general. I received a frank response. He didn't want it mentioned that he was of Jewish origin."

Let's Talk It Over

NOW THAT the Myerson meeting has been held in Indianapolis under the auspices of the American Financial and Development Corporation for Israel against the expressed will of the Indianapolis Jewish Welfare Federation, it is time for reconstruction.

Deep cleavages are apparent in the community.

These could harden and leave the city torn by dissension for months and even years.

But there is another alternative, and that is to attempt to heal the breach.

There never was any difference of opinion in either camp over the need for money from both the sale of bonds and the United Jewish Appeal. The difference was over how and when money should be raised for both causes.

The fight, too, was never a strictly local one.

That being so, the controversy should be removed from the local arena.

It may be too much to hope for that both sides will now sit down peacefully and solve their difficulty.

But this is no longer a local fight, unless one of the two sides intends purposely to make

it so.

That would be a tragedy.

Indianapolis has always been a more or less unified community. It has had its shares of upsets and squabbles and it has not been shy about expressing its views, even on national questions, but it never has been anything but a community that recognized and met its responsibilities.

There is only one question now: Shall the Indianapolis Jewish community be rent in twain by the contending forces or shall efforts be made now to get to the work at hand—the Jewish welfare federation drive, and let bygones be bygones, at least locally.

The Post could editorialize on the Myerson meeting, but prefers to hold any observations it might have in abeyance lest any remarks serve to inflame anew.

There is no question but that the Myerson meeting and the events preceding it will have national and even international repercussions. But in view of the rather intense barrage of editorial comment over the past month, we feel that much might be served by golden silence, at least on The Post's part.

Problem Of Growing Jewish Student Bodies

THERE WAS a time not so long ago when there would have been considerable support from a segment in the Jewish community for the views held by the representatives of twenty of the twenty-seven non-Jewish fraternities on the campus of the University of Pennsylvania.

The fraternity group asked school authorities to restrict admission of Jewish applicants to the school.

Their immediate concern was over the decreasing number of non-Jewish students attending the university, which meant inadequate manpower to sustain their memberships.

It is a rather roundabout way of expressing anti-Semitism, but it is anti-Semitism nevertheless.

The same situation in a different context is that of the medical schools who decided to exclude Jews because they were beginning to assume a larger and larger percentage of the classes.

Some Jews reacted to this situation like second-class citizens. They began to concern themselves with the fact that Jews, who although they constituted something under three per cent of the nation's population, provide about 11 per cent of the college student bodies.

This was a view of a sick part of the Jewish community, but the view was held widely enough to have indicated just how sick was the Jewish community as a whole.

Dartmouth University, challenged for restricting the number of Jewish students, handled the matter more subtly, if not more democratically. It said that it sought to draw students from all parts of the U. S., in order not to change the complexion of its student body from a representative one to a sectional one.

The University of North Carolina, stronghold of liberalism, achieved the same end by restricting its student body to 90 per cent from its own state, which is an action the medical school of Indiana University anticipated by a similar decision a few years previous.

There is another alternative for all these schools and, of course, for the fraternities at the University of Pennsylvania. That is to increase the love for learning of the general American public to the same high degree as it has been developed in the Jewish community.

Then, instead of being placed in the undemocratic position of excluding Jews, they would be rendering a service to the U. S. and to the concept of democracy.

Step By Step

DR. JOSEPH Tenenbaum has finally revealed the plans for his committee of the Zionist Organization of America on Community Organization, known popularly as the committee to democratize the American Jewish community.

In the current issue of The American Zionist, organ of the ZOA, Dr. Tenenbaum reveals that he has read The Post and the MacIver Report. He reports that vast sums of money are being expended on civic protective work in the U. S. Jewish community, while an almost negligible amount is being devoted to cultural and religious endeavors.

This is no revelation, and one follows the account by Dr. Tenenbaum for more than a thousand words, waiting until some hint might be offered that not only was new, but that also indicated what the chairman of this important committee intended to do about the situation.

"There is but one fundamental solution to

all these problems and the answer is democratization."

Now this is really a profound remark.

There is one way to get rich, and that is by amassing money.

Dr. Tenenbaum wants more community councils. But that is as much an oversimplification as almost everything else that he wrote.

We have been watching Dr. Tenenbaum's committee because we were afraid that it might turn out to be the kind of belligerent body that would do more harm than good.

But from what we read about Dr. Tenenbaum's plans, we can see that there is nothing to concern ourselves about.

There is no greater need in the American Jewish community than democracy. But it won't be achieved by a committee or by one organization or all organizations. It is something that must be won step by step.

Jewish Sect in U.S. Will Sacrifice Paschal Lambs

NEW YORK (NJP)—Passover in the U. S. will again be marked this year by two sacrificial ceremonies, at which the Paschal lamb will be sacrificed in ancient Biblical fashion.

The ceremonies will be conducted by members of the United Israel World Union, at West Olive, Michigan, and Wilbur, West Virginia, where they have constructed sacrificial altars. The West Olive sacrifice will take place Wednesday afternoon, April 9, and the one at Wilbur, Wednesday, April 16.

The members of the group, who have all taken Hebrew names and adopted the custom of naming their children in Hebrew, regard themselves as "ex-Christians . . . who accept themselves as members of the Ten Lost Tribes."

They term the Union a movement "established to bring about unity and brotherhood among Jews and non-Jews who have found a common denominator in the Mosaic law."

They are ardent supporters of the establishment of a Sanhedrin in Israel to legislate Jewish religio-legal matters.

The National Jewish Post

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Passover, eighth day — April 17

Shavuoth — May 20-31

Rosh Hashonah — Sept. 20-21

FREEDOM OF THE PRESS HAPOEL HAMIZRACHI LEADER HITS POST EDITORIAL ON RABBI GORDIS

● Editor, National Jewish Post:

I was amazed to read an editorial in your paper of March 14th which, based upon a completely fictitious premise, is both poisonous and vituperative in its tone and contents.

The truth of the matter is that Rabbi Gordis has applied for and has been accepted as a member of Hapoel Hamizrachi with all the courtesies that decent human beings should be capable of.

The tone of your remarks seem to indicate some wishful thinking, and it was only your newspaper that attempted to smear the whole thing across your pages, trying to pass on an individual opinion as expressing the organization's point of view.

I might add that your representative in New York often calls me for information or opinion on various matters. In this case you didn't seem to find it necessary to learn the truth, but ran to print an attack upon our organization based upon a fiction.

Rabbi Gordis certainly needs no encomium from The Post neither does Hapoel Hamizrachi need any accolades from The Post, nor attestations as to its religiosity, piety, or self-respect.

It is the business of a newspaper to impart correct information. It is a tragedy when those attempt to inform do not take the trouble to learn the truth and are themselves so ill-informed.

CHARLES BICK

New York
President, Hapoel Hamizrachi of America

Editor's Note: Mr. Bick's feign-

ed innocence as expressed in his letter does not jibe with the facts. Would Mr. Bick perhaps clarify the following points for our readers: Are all membership applications discussed by the executive board of Hapoel Hamizrachi? How close was the executive vote on Rabbi Gordis' application? Is there a resolution on the books barring Conservative rabbis from holding office or sitting on the executive board of Hapoel Hamizrachi? On the other hand, has there been full and free expression within the movement of the opposition to Rabbi Gordis' membership and to the overtures that have been made by Hapoel Hamizrachi to the Conservative rabbinate?

Finally, was The Post indeed the only paper to consider the incident, or was there not some reaction in the Yiddish press and the journals of some of the other Jewish organizations?

Rabbi Gordis Queried On Divine Revelation

● Editor, National Jewish Post:

Many of us were momentarily shocked to read Dr. Robert Gordis' insistent claim that he never has rejected his faith in Divine Revelation . . . But . . . we were immediately set on guard by his equally insistent claim to the right of personal definition.

In order to get the full impact of this reservation, one has only to refer to Dr. Gordis' own article in the 1949 Proceedings of the Rabbinical Assembly, entitled "A Modern Approach to a

Rabbi Katz Praised For Stand on Masons

● Editor, National Jewish Post:

It was with pride that I read an article in your Feb. 22 issue written by your correspondent, Lewis Ginsburg, dealing with Rabbi M. C. Katz' attack on some Jewish members of the Masonic Order. The following week I read the rebuttal by Irving Waldman, written very indiscreetly and very discourteously, condemning Rabbi Katz for his views.

Anyone reading Rabbi Katz' statements can very readily understand that all remarks were addressed to specific individuals who are unquestionably guilty of such actions, and who are, of course, unworthy of being labelled Masons.

It is truly rare to find such outstanding leaders as Rabbi Katz in our community today; men who can unhesitatingly and courageously express their truthful opinion and who are continuously champions for truth despite public reaction.

The Masonic Order should heartily accept Rabbi Katz as a true friend and admirer expressing constructive criticism.

DR. G. GABRIEL

Cleveland

Living Halacha."

He writes among other things, "Like our predecessors in rabbinic, medieval and modern times, each of us is free to give the term, 'Divine Revelation,' a greater or lesser degree of definiteness and literalness . . . This conception does not mean for us that the process of revelation consisted of the dictation of the Torah by God, and its passive acceptance by man . . . Revelation depends not merely upon its infinite and divine source but upon its finite and limited human instrument."

Even a cursory reading of this article convinces the reader that any resemblance between the above and the concept of the Divine Origin of Torah as understood by any of our sages living or dead is purely a delusion. Even if we may not know what Divine Revelation has meant, we certainly know what it has not meant, and Dr. Gordis' creed, his protests and "pilpul" notwithstanding, is certainly neither historical nor traditional. Those of his colleagues who have long jettisoned all metaphysical interpretations of Judaism and have made religion just another by-product of human culture, are at least forthright enough to substitute another term "inspiration." Of course this puts the Ten Commandments and prophecy in general in the human category as music, art and poetry. In our present chaotic situa-

MAPAI EMISSARY DENIES HALUTZIM DECEIVED ON RELIGION IN ISRAEL

● Editor, National Jewish Post:

I was surprised to see the heading "Hapoel Hamizrachi Emissary Says Mapai, Mapam Deceive Youth," over the letter from Zvi Reich of Bachad in your issue of Feb. 29, 1952.

I always had a very high appreciation for the intelligent manner in which The National Jewish Post presents to its readers problems of the most controversial nature.

I violently protest the use of the word "deceive" in your heading as well as the meaning of it in the letter from Zvi Reich.

It is a well-known fact that the kibbutz movements in Israel as well as the hachshara and all the halutz educational methods in the U.S. are not based on religion and religious principles, and it is obvious to everybody who takes part in the halutz movements here of all political shadings such as Mapam, Mapai, General Zionist or non-partisan. Every halutz in the U. S. sees this before leaving for Israel, and it is hard to understand how one can be deceived.

As a matter of fact, we have always directed those people who desire an outspoken religious en-

vironment into the ranks of the religious youth organizations.

It is really true that in the regular non-religious kibbutz in Israel a person can practice religious rites if he so desires, and can even find a kosher kitchen.

The Jewish traditions of Shabbat and holidays are guarded, although not in the Orthodox religious manner. This is why the Orthodox religious halutzim have established their separate religious kibbutz movement.

Most of the halutzim are aware of the existence of such an organization, and if they do not join it, it is still a question of personal approach to the question of religion and not a result of deception.

In this letter we had better not occupy ourselves with recording the past heroic pages and pioneering achievements of the kibbutzim of one movement or another; it is not the best way of presenting the real values of the kibbutzim in Israel.

ZVI OFER

New York
Shaliach Mapai and Histadrut to Hechalutz Organization of America.

tion, I confess, Orthodoxy, which Dr. Freehof of Pittsburgh recently entitled "God's Regular Army," is bound to have a tough time. Our faith, however, is that as the world becomes less materialistic and more conscious of its spiritual needs—and our generation is definitely becoming so—intelligent and God-seeking men and women will become more amenable to the challenging and satisfying way of living which is experienced by those who have accepted the divine principles and prac-

tices of Torah Judaism. If not, I am afraid that with the well-spring of Orthodoxy, God forbid, gone, our non-traditional colleagues have no more reason for optimism than we do.

SOLOMON KAHN

Chicago.

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BOOKS

BROD'S 'UNAMBO' FIRST TRUE WORK OF LITERATURE OUT OF ISRAEL

BY MEYER LEVIN

UNAMBO by Max Brod. Translated by Ludwig Lewinsohn, Farrar, Straus and Young.

It is the custom still to stick the flag of "the first" on any offering out of Israel, as though that automatically gave it quality.

We have had any number of first films and first books.

Unambo is not advertised as "the first" of anything, but one could very well say it is the first work of true literature. It is something of a crime that this book has not received more attention, and that its qualities may be obscured by noisy claims for other works. (As if only one book about Israel was ever to be read, and each publisher had to make sure his was that one.)

Unambo is not, at first, an easy book to read. The complex story takes hold slowly. Moreover, the tone and tempo belongs to a previous era, when reflectiveness was permissible and imagination was not outlawed, rather than to the Hemingway period.

And it must also be noted that the book is a place loaded down with passages chronicling the war in Israel, and the role of the British, in the spirit of indignation that certainly reflects the character-tone of the time and place; but somehow these protracted explanations of perfidy now seem superfluous.

But these passages, never more than a page or two, can be skipped. One has the impression that Mr. Brod would have left them out had he written the book a few years later.

NOW to the virtues. Unambo is important because it attempts a major philosophic theme. It is the ancient and eternal question of the good and evil in us, the yetser ha-ra and the yetser ha-tov.

Even against the scene of the war in Israel, Mr. Brod dramatizes our moral two sidedness, from the pestiferous gold speculating and smuggling atmosphere in the Hotel Layla of Tel Aviv, to the heroism of an isolated colony in the Galilee holding out, under starvation. It would be a simple observation to note this contrast, but Brod has pinned the two ends together within a single human soul. To show the good and evil coexisting within all us, he has devised a devilish fantasy.

His protagonist, a sensitive middle-aged film director named Helfin, meets, in a Tel Aviv cafe, a fat man who personifies the devil, and who takes Helfin through a fantastic "laboratory" in the ruined area between Tel Aviv and Jaffa. There, a magic puppet stage is presented, in which the characters simultaneously go through two forms of the same action, the good and the evil way.

HELFIN finds this puppet mechanism in his apartment, and through the rest of the book oscillates between his life as a fighter in the Israeli army, and his life in black-market Tel Aviv.

There, he is involved in the promotion of a motion picture studio, with a Lith-like refugee actress named Bianca, his erst-

while mistress, who is suspected of having survived the concentration camps through cooperation with the Gestapo.

In rendering the atmosphere of the Hotel Layla, where one is never sure of anyone's true status and true connections, Brod comes closest to the method of Kafka, with whom he had such a profound association. But the whole pattern of the book, with its absorption in good and evil, has a traditional Jewish scent, a scent of the Cabbala and even an Eastern tone, vaguely of the Arabian Nights. Yet the characterization of Helfin is as modern as psychoanalysis.

Less important books may in spots be more readable and more exciting. The language, in translation, is supple but occasionally complex. But beyond question this is literature of the first order, and the word literature is used not to frighten off readers but to impress them with the high and permanent value of this work.

Nazi Victim's Diary To Appear

By HAROLD U. RIBALOW

THE phenomenal success of John Hersey's, "The Wall," caused Meyer Levin once to ask in the Congress Weekly what would happen if a book "comparable to 'The Wall'" were submitted by an unknown writer.



RIBALOW

Levin said he knew of such a case, and outlined the history of a volume by Anne Frank, a 13-year-old Jewish girl, who had kept a diary, written while she was hiding for two years from the Nazis in Amsterdam.

Shortly before the Allied liberation, the hideout, which concealed nine Jews, including her father, was discovered by the Germans and the Jews were taken to a concentration camp. The girl died in Bergen-Belsen, but her diary, picked up by someone, was somehow salvaged by Anne's father, the only survivor of the hideout. He published her diary. As Levin wrote, "It was soon translated from Dutch into French and German. In France, it has gone into eight editions."

WHEN LEVIN, who was fascinated by the grim diary of the young martyr, checked the possibility of having it published in English, he was told by the girl's father that it had been turned down by a long list of eminent American publishers. What appeared to be a highly important, poignant volume was, apparently, never to be read by Americans. Levin, in relating the story of the diary, used it to prove that the fight to publish significant Jewish books is often a depressing one.

I do not happen to know who turned the book down, but I am willing to accept Levin's word that the list included many "eminent American publishers."

But the book, now entitled "The Diary of a Young Girl," will be published this June by Doubleday, one of the greatest firms in the book-publishing industry.

It has been translated from the Dutch by B. M. Mooyart, and Doubleday, in its initial advertising, is trying to say that this is a book for all people. "Sensitive, wise, and innocent," this diary of a 13-year-old girl, hiding from the Nazis, records the topsy-turvy world around her, and her own difficult problems of growing up."

I THINK AS I PLEASE

THE U.S. 'DAY SCHOOL' OFFERS BEST IN MODERN FACILITIES, CURRICULUM

By CARL ALPERT

THERE was a time not so many years ago when the American Talmud Torah was in disrepute if for no other reason than that the schools were frequently located in basements or other dingy, unsanitary or uncomfortable quarters. That day has long since passed, and most modern Hebrew schools are housed in building which are the equal of and sometimes surpass in facilities, the best of public schools.

From time to time I have heard persons express doubts about the desirability of sending children to Yeshivot, or Jewish Day Schools, on similar grounds, plus the comment that such schools are old-fashioned.

The very word "Yeshiva" often conjures up thoughts of ditsy, dimly lighted rooms, poorly furnished and ill ventilated, where a dozen of more pale, emaciated young men with long earlocks sway over their volumes of the Talmud from dawn to dusk.

The picture may have been true of the Yeshivot of pre-war Europe, and of some institutions still to be found in the Mea Shearim district of Jerusalem. As far as the Jewish Day School in America is concerned, however, those who have never visited such a school may be due for one of the great surprises of their life.

FOR ONE thing, the Jewish Day School must be twice as good in order to overcome prejudices of the Jewish parent with respect to all-day education. Further, it charges a larger tuition fee, placing it in the class of a Private School, and hence must offer facilities, staff and program designed to give one his "money's worth." Indeed, the Jewish Day School is a Private School, and if viewed in the same light as other private schools to which parents send their children for various reasons, most of the objections to such an institution will quickly disappear.

At the moment, however, I address myself to physical plant. There are any number of modern, well-built Yeshivot. The reader may be interested in one such building that I visited not long ago, the Westchester Day School, in Mamaroneck, N. Y. Admittedly it is one of its kind, but it is indicative of the trend in the general movement to provide Day School pupils with the best.

There is hardly a Private School anywhere in the country, no matter how wealthy or exclusive, which can boast of similar quarters. Four years ago, to a degree under the impetus of the creation of Israel, an education-minded group of Jews took over the mansion and estate of the Arnold Constable property in Mamaroneck. The immense, castle-like building is perched on a hill overlooking Long Island Sound, surrounded by 26 acres of magnificent landscaped woodland and park. The school's private beach has four hundred feet of frontage on the Sound.

The central property has 38 spacious, high-ceilinged rooms, plus added quarters originally built for servants. Elsewhere on the estate are hothouses, stables, and numerous other buildings which have been converted for school use.

IN THESE luxurious surroundings, over 150 boys and girls today obtain their Jewish and secular education. For all the lavishness of the estate, this is not a rich man's school, and almost two-thirds of the pupils receive whole or partial scholarships. There are four school buses which gather up the youngsters daily from all parts of Westchester, and from as far away as the Bronx, a 45-mile round trip daily.

The curriculum of the school is both modern and progressive. Hebrew and English content are taught not as separate subjects, artificially divided by the clock, but as integrated parts of the entire program. The charity collection of the week, announced on the bulletin boards, was for Red Cross and Keren Kayemet simultaneously.

In short, the Westchester Day School is impressive and breathtaking. It has become one of the unusual show-spots in the greater New York area. It deserves the fullest support from the Jewish communities which it services and is receiving, it is interesting to note, full cooperation from the Westchester Region of the Z.O.A. Many of its most active leaders are Z.O.A. people. But even beyond the school itself, it is a symbol of the rise, growth and development of the Jewish Day School in this country. A far cry, indeed, from the old Yeshivot of Europe!

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ISRAEL

U.S. ZIONISTS SHOULD RECOGNIZE
1952 FACTS OF JEWISH LIFE

By M. Z. FRANK

THE TONE employed by Ben-Gurion and some of his associates towards American Zionists, the discouragement, and sometimes the intriguing against them, are much to be regretted.

But on the basic issue he is right and they are wrong.

They, the proponents of a social status for the Zionist movement, include many leading Israelis, many leading members of Mapai.

The trouble with them, in my opinion, is that they think of the Jewish world today as if it were 1910, or, as if a Jewish State in Palestine was suddenly thrown into the Jewish world of 1910. Ben-Gurion thinks in terms of 1952—even though, here and there, he may exaggerate and overestimate a trend.

In 1910, the most important portion of the world Jewish community was located in the Russian Empire (which included most of present-day Poland) and the Austro-Hungarian Empire.

It was a Jewish community, which had one language for a vernacular—Yiddish—one literary language—Hebrew—and a distinct national mode of life.

It had a cultural, social and even political cohesiveness, enough to translate into organized forms corresponding to a political entity.

It formed the backbone of the World Zionist Organization. It could easily have been organized into a real World Jewish Congress, if such an organization were started then.

Other Jewish communities in the world formed more or less the periphery—some, like the Jewry of, say, Turkey or Morocco, still in a backward stage, but capable of following, others like that of Germany, already assimilated and its Jewishness diluted.

Of the English-speaking countries, England was the most important one at the time. The influence of American Jewry on the world scene was small. In a Jewish world of that day, one and a half million Jews in Palestine, with a State of their own, would still form merely a part of the whole. As it was, Palestine, at that time, had only about seventy thousand Jews who looked upon themselves as a mere outpost.

IN THE Jewish world of 1952, European Jewry is shattered and hardly exists. American Jewry—or, English-speaking Jewry, if you like—does not form the counterpart of the East European Jewry of former days.



FRANK

It seems to be so obvious, so clear a fact, and yet people refuse to recognize it: the Jewish world of 1910 does not exist; American Jewry is not a Jewry with enough cohesiveness to be able to form a permanent body politic to match the State of Israel. If such a Jewry did exist, it would have found its way clear to organize vis-a-vis the State of Israel. Since it does not exist, Ben-Gurion's readiness to grant a status to the Jewish Agency will not create it.

What we have in the world today outside of Israel, is not the original Jewish people such as existed in Eastern Europe before the First World War, but, as Fannie Hurst once put it, carbon copies. An assortment of carbon copies—first copies, second copies, third copies; clear copies, blurred copies, but not the original.

Save the clear copies as much as you can. Try to create an original, if you wish—all power to you! But stop fooling yourselves that you have the original and, stop selling the copy as an original—that is misrepresentation!

Frankly, I have no respect for the kind of thinking that refuses to recognize the implications of the extermination of six million Jews in Europe.

IF YOU try to devise an instrument today which might suit the 1910 situation, you will get a freak. And the Jewish Agency today is a freak.

The Jewish Agency office in America does not, most definitely does not, represent American Jewry vis-a-vis Israel. It does not even represent American Zionism.

It is one thing to be a chairman; it is quite another thing to be a leader, or even a representative.

Just as American Jewry today is not the same as the Russian Jewry of 1910, so American Zionism is different from the Russian Zionism of those days.

No Russian Zionist would have dreamt of advocating the principle of non-migration to Palestine as part of a Zionist program. American Zionist leaders do.

Under pressure from B. G. some of them are willing to agree to specialists going there. On that score, there is absolutely no difference between what Judge Proskauer told his listeners in Tel Aviv at the luncheon tendered him by the Israel-America Friendship League and Rose Halprin's speech at the last Zionist Congress in Jerusalem. In the eyes of any Israeli, Rose is no Zionist.

Yitzhak Ben-Aaron, a bitter opponent of Ben-Gurion, told me: "This is a complete revolt against the fundamental principles of the Zionist movement. What we need today is, on the one hand, a League of the Friends of Israel, and, on the other hand, a small organization of real Zionists."

I am not advocating the writing off of American Jewry, of its interest in Israel, or even of its influence on Israel. Neither am I advocating the abolition of the Zionist movement. But a new approach is needed, one that accords with present-day reality.

be forever inscribed to nibble at the heels of the future.

We might mention in passing that a by-product of such display is this: the three numbers sung here are solemn by nature. Singing them as trickily as he does, Nulman makes them sound mournful, to say the least. But the voice is pleasant, and possibly he will go far.

IN amassing tenors, one ought not to pass up Cantor Mordechai Hershman, Columbia's tenor who was not included in the "Golden Voices" album possibly because of this reason. He has a somewhat lighter voice than the others, and a sweet one. It has a not unpleasant tremolo, but as in the case of such voices, push is required to give them their true heroic cast. Hershman pushes only with his pinky, so most of the time his voice gives out intimations of grandeur, and only occasionally fulfills the promise contained therein.

On four 12-inch shellacs, Cantor Hershman sings "Akavya Ben Mahlalel Omer" and "Haba'it Mishamayim Ur'eh;" "Hashem, Hashem, Rahum Vehanun" and "Tal;" "Sh'ma Kolenu" and "Al Tashliheni L'et Zikna," and "Modim Anahnu Lach" and "Brochos Fun Halel." Some of these are with instrumental ensemble, some with organ.

Sunday, March 30, was World Jewish Child's Day.

Digest of the Yiddish Press
Dubinsky Ideal
Union Leader

By RABBI SAMUEL SILVER

AT 15 he was an apprentice baker in Lodz. At 16 he was a political prisoner in Siberia. At 17 he was a fugitive heading toward the U. S.

These vicissitudes gave David Dubinsky an early start toward the career of Jewish labor leader which has made his name a shop-word throughout the U. S.

The man who has for 20 years headed the International Ladies' Garment Workers' Union (during which time it has been involved in scarcely a strike) celebrated his 60th birthday recently amid much hoopla and adulation, such as the article in The Forward by Jacob Reich, wherein Dubinsky is hailed as the ideal head of a model union.

Dynamic, jovial and fiery, Dubinsky still is fighting for his workers, expanding his union, and is deep in New York's Liberal Party politics.

Windsors of Britain
Very Friendly To Jews

IF you thought there was no Jewish angle to the story of King George's death and Elizabeth's accession, you underestimate the acuity of the Yiddish press.

The attitude of the late king was very friendly toward Jews, we are assured by S. I. Dorfson who reports from London for The Journal. When the State of Israel came into being, the monarch is supposed to have expressed his satisfaction that "the people of the Bible has won its independence." When a relative of the king asked per-



SILVER

CANTOR NULMAN HAS POSSIBILITIES;
HERSHMAN PUSHES ONLY WITH PINKY

By JOSEPH GALE

STILL another cantor enters the list of the recorded. This one is Macy Nulman, cantor of Brooklyn's Etz Chaim Congregation. In a slim album of two 10-inch discs on Delmar Records, a new label, Cantor Nulman, accompanied on the organ and piano by Jack Baras, sings "Geshem," a

mission to marry a Jewess (Miss Stein), the king not only approved but privately arranged to put her father, a former kabbatzen, into a good business. Some of the king's best friends were Jews (notably, the late British Chief Rabbi Joseph Hertz), Dorfson declares, and the royal pair helped found numerous Jewish organizations and were patrons of many others.

Queen Elizabeth also has manifested marked cordiality towards Jewish people, we read. Her consort, Philip, has a special attachment to a number of Jewish individuals. One of them is Kurt Cohen, head of a private school which Philip attended in Germany. When Hitler came to power, Philip's aunt had Cohen brought to England, where the school was re-established, as was the Duke's friendship with his Jewish tutor. Recently, Philip attended services in a London shul.

Further verification of the royal attitude towards Jews is supplied by I. Midrash, the Journal's man in Montreal, who tells that Orthodox Jews were ordered by Montreal's Chief Rabbi Joshua Hirshorn to cover mirrors and recite memorial prayers when George died. Midrash recalls that both in 1939, when the late king and his wife visited Canada and last year when the present queen and her husband were there, representatives of the Jewish community were invited to all public gatherings. In fact, writes Midrash,

two-part rain prayer recited on the eighth day of Succot; "Shma Yisrael," and "Modim," a benediction.

A biographical sketch has Cantor Nulman having served in a congregation once blessed with the voice of Cantor Joseph Rosenblatt, but we fear the younger man picked up nothing of Rosenblatt's artistry, though its silent echoes may have reverberated right through Nul-



GALE

one of the most stirring scenes of the 1939 visit was the encounter between the late chief rabbi of Montreal, Tsvi Cohen, and King George's wife. When she met the rabbi, she looked at his patriarchal countenance with unfeigned reverence, and then bowed to him.

man as he stood before the congregation.

CANTOR Nulman, who according to the sketch is still studying voice—wisely so, we might add, seems far too absorbed in developing individual style to pay much attention to plain singing. Nulman has an interesting voice, one with possibilities, and it is distressing to hear it put to flagrant use.

Somewhere in his studies, perhaps in the recesses of his imagination, Nulman picked up most of the bad mannerisms of the cantorial trade, all the little enunciations, flatterings, howlings, nasalities, and so on, that more experienced cantors discarded early in their careers in order to survive. We feel fairly certain Nulman will also shed them, but since this is his first recorded effort, what a shame they have to

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